

Lastly, I must charge the reader to remember, that both these cases are very rare; and it is but few women that are so liable to so great mischiefs, which may not be prevented at cheaper rates; and therefore that the indulgence given in these decisions, is nothing to the greater part of men, nor is to be extended to ordinary cases. But commonly men every where sin by omission of a stricter government of their families, and by Eli's sinful indulgence and remissness: and though a wife must be governed as a wife, and a child as a child, yet all must be governed as well as servants. And though it may be truly said, that a man cannot hinder that sin, which he cannot hinder but by sin, or by contributing to a greater hurt, yet it is to be concluded, that every man is bound to hinder sin whenever he is able lawfully to hinder it.

And by the same measures, tolerations, or not-hindering errors and sins about religion in church and commonwealth, is to be judged of: None must commit them or approve them; nor forbear any duty of their own to cure them: but that is not a duty which is destructive, which would be a duty when it were a means of edifying.

CHAPTER X.

The Duties of Parents for their Children.

OF how great importance the wise and holy education of children is, to the saving of their souls, and the comfort of the parents, and the good of church and state, and the happiness of the world, I have partly told you before; but no man is able fully to express. And how great that calamity is, which the world is fallen into through the neglect of that duty, no heart can conceive; but they that think what a case the heathen, infidel, and ungodly nations are in, and how rare true piety is grown, and how many millions must lie in hell for ever, will know so much of this inhuman negligence, as to abhor it.

Direct 1. Understand and lament the corrupted and

miserable state of your children, which they have derived from you, and thankfully accept the offers of a Saviour for yourselves and them, and absolutely resign, and dedicate them to God in Christ in the sacred covenant, and solemnize this dedication and covenant by their baptism^a. And to this end understand the command of God for entering your children solemnly into covenant with him, and the covenant-mercies belonging to them thereupon^b.

You cannot sincerely dedicate yourselves to God, but you must dedicate to him all that is yours, and in your power; and therefore your children as far as they are in your power. And as nature hath taught you your power and your duty to enter them in their infancy into any covenant with man, which is certainly for their good; (and if they refuse the conditions when they come to age, they forfeit the benefit;) so nature teacheth you much more to oblige them to God for their far greater good, in case he will admit them into covenant with him. And that he will admit them into his covenant, (and that you ought to enter them into it,) is past doubt, in the evidence which the Scripture giveth us, that from Abraham's time till Christ it was so with all the children of his people: nay, no man can prove that before Abraham's time, or since, God had ever a church on earth, of which the infants of his servants (if they had any) were not members dedicated in covenant to God, till of late times that a few began to scruple the lawfulness of this. As it is a comfort to you, if the king would bestow upon your infant children, (who were tainted by their father's treason,) not only a full discharge from the blot of that offence, but also the titles and estates of lords, though they understand none of this till they come to age; so is it much more matter of comfort to you, on their behalf, that God in Christ will pardon their original sin, and take them as his children, and give them title to everlasting life; which are the mercies of his covenant.

Direct. II. 'As soon as they are capable, teach them what a covenant they are in, and what are the benefits, and what the conditions, that their souls may gladly consent to

^a See my Treatise for Infant-baptism.

^b Rom. v. 12. 16—18. Ephes. ii. 1. 3. Gen. xvii. 4. 13, 14. Deut. xix. 10—12. Rom. xi. 17. 20. John iii. 3. 5. Matt. xix. 13, 14.

it when they understand it; and you may bring them seriously to renew their covenant with God in their own persons.' But the whole order of teaching both children and servants, I shall give you after by itself; and therefore shall here pass by all that, except that which is to be done more by your familiar converse, than by more solemn teaching.

Direct. III. 'Train them up in exact obedience to yourselves, and break them of their own wills.' To that end, suffer them not to carry themselves unreverently or contemptuously towards you; but to keep their distance. For too much familiarity breedeth contempt, and emboldeneth to disobedience. The common course of parents is to please their children so long, by letting them have what they crave, and what they will, till their wills are so used to be fulfilled, that they cannot endure to have them denied; and so can endure no government, because they endure no crossing of their wills. To be obedient, is to renounce their own wills, and be ruled by their parents' or governor's wills; to use them therefore to have their own wills, is to teach them disobedience, and harden and use them to a kind of impossibility of obeying. Tell them oft familiarly and lovingly of the excellency of obedience, and how it pleaseth God, and what need they have of government, and how unfit they are to govern themselves, and how dangerous it is to children to have their own wills; speak often with great disgrace of self-willedness and stubbornness, and tell others in their hearing what hath befallen self-willed children.

Direct. IV. 'Make them neither too bold with you, nor too strange or fearful; and govern them not as servants, but as children, making them perceive that you dearly love them, and that all your commands, restraints and corrections are for their good, and not merely because you will have it so.' They must be ruled as rational creatures, that love themselves, and those that love them. If they perceive that you dearly love them, they will obey you the more willingly, and the easier be brought to repent of their disobedience, and they will as well obey you in heart as in outward actions, and behind your back as before your face. And the love of you (which must be caused by your love to them,) must be one of the chiefest means to bring them to the love of all that good which you commend to them; and

so to form their wills sincerely to the will of God, and make them holy. For if you are too strange to them, and too terrible, they will fear you only, and not much love you; and then they will love no books, no practices, that you commend to them, but like hypocrites they will seek to please you to your face, and care not what they are in secret and behind your backs. Nay, it will tempt them to loathe your government, and all that good which you persuade them to, and make them like birds in a cage, that watch for an opportunity to get away and get their liberty. They will be the more in the company of servants and idle children, because your terror and strangeness maketh them take no delight in yours. And fear will make them liars, as oft as a lie seemeth necessary to their escape. Parents that shew much love to their children, may safely shew severity when they commit a fault. For then they will see, that it is their fault only that displeaseth you, and not their persons; and your love reconcileth them to you when they are corrected; when less correction from parents that are always strange or angry, and shew no tender love to their children, will alienate them, and do no good. Too much boldness of children leadeth them before you are aware, to contempt of parents and all disobedience; and too much fear and strangeness depriveth them of most of the benefits of your care and government: but tender love, with severity only when they do amiss, and this at a reverend, convenient distance, is the only way to do them good.

Direct. v. 'Labour much to possess their hearts with the fear of God, and a reverence of the Holy Scriptures; and then whatsoever duty you command them, or whatsoever sin you forbid them, shew them some plain and urgent texts of Scripture for it; and cause them to learn them and oft repeat them; that so they may find reason and Divine authority in your commands.' Till their obedience begin to be rational and Divine, it will be but formal and hypocritical. It is conscience that must watch them in private, when you see them not; and conscience is God's officer and not yours; and will say nothing to them, till it speak in the name of God. This is the way to bring the heart itself into subjection; and also to reconcile them to all your commands, when

they see that they are first the commands of God : (of which more anon.)

Direct. vi. 'In all your speech of God, and of Jesus Christ, and of the Holy Scripture, or the life to come, or of any holy duty, speak always with gravity, seriousness, and reverence, as of the most great, and dreadful, and most sacred things.' For before children come to have any distinct understanding of particulars, it is a hopeful beginning to have their hearts possess with a general reverence and high esteem of holy matters : for that will continually awe their consciences, and help their judgments, and settle them against prejudice and profane contempt, and be as a seed of holiness in them. For "the fear of God is the beginning of wisdom^c." And the very manner of the parents' speech and carriage, expressing great reverence to the things of God, hath a very great power to leave the like impression on a child : most children of godly parents, that ever came to good, I am persuaded can tell you this by experience, (if their parents did their duty in this point,) that the first good that ever they felt upon their hearts, was a reverence to holy things, which the speech and carriage of their parents taught them.

Direct. vii. 'Speak always before them with great honour and praise of holy ministers and people, and with dispraise and loathing of every sin, and of ungodly men^d.' For this is also a thing that children will quickly and easily receive from their parents. Before they can understand particular doctrines, they can learn in general what kind of persons are most happy or most miserable, and they are very apt to receive such a liking or disliking from their parents' judgment, which hath a great hand in all the following good or evil of their lives. If you possess them with good and honourable thoughts of them that fear God, they will ever after be inclined to think well of them, and to dislike those that speak evil of them, and to hear such preachers, and to wish themselves such Christians ; so that in this and the foregoing point it is that the first stirrings of grace in children are ordinarily felt. And therefore on the other side, it is a most pernicious thing to children, when they hear their

^c Psal. cxi. 10. Prov. ix. 10. i. 7.

^d Isa. iii. 7—9. 11. Psal. xv. 4. ci. x. 2—4.

parents speak contemptuously or lightly of holy things and persons, and irreverently talk of God, and Scripture, and the life to come, or speak dispraisingly or scornfully of godly ministers or people, or make a jest of the particular duties of a religious life : these children are like to receive that prejudice or profane contempt into their hearts betimes, which may bolt the doors against the love of God and holiness, and make their salvation a work of much greater difficulty, and much smaller hope. And therefore still I say, that wicked parents are the most notable servants of the devil in all the world, and the deadliest enemies to their children's souls. More souls are damned by ungodly parents (and next them by ungodly ministers and magistrates) than by any instruments in the world besides. And hence it is also, that whole nations are so generally carried away with enmity against the ways of God : the heathen nations against the true God, and the infidel nations against Christ, and the papist nations against reformation and spiritual worshippers : because the parents speak evil to the children of all that they themselves dislike ; and so possess them with the same dislike from generation to generation. " Woe to them that call evil good, and good evil, that put darkness for light, and light for darkness, that put bitter for sweet, and sweet for bitter."

Direct. VIII. ' Let it be the principal part of your care and labour in all their education, to make holiness appear to them the most necessary, honourable, gainful, pleasant, delightful, amiable state of life ; and to keep them from apprehending it either as needless, dishonourable, hurtful, or uncomfortable.' Especially draw them to the love of it, by representing it as lovely. And therefore begin with that which is easiest and most grateful to them (as the history of the Scripture, and the lives of the martyrs, and other good men, and some short, familiar lessons). For though in restraining them from sin, you must go to the highest step at first, and not think to draw them from it by allowing them the least degree (for every degree disposeth to more, and none is to be allowed, and a general reformation is the easiest as well as absolutely necessary). Yet in putting them upon the practice of religious duties, you must carry them

on by degrees, and put them at first upon no more than they can bear; either upon the learning of doctrines too high and spiritual for them, or upon such duty for quality or quantity as is over-burdensome to them: for if you once turn their hearts against religion, and make it seem a slavery and a tedious life to them, you take the course to harden them against it. And therefore all children must not be used alike; as all stomachs must not be forced to eat alike. If you force some to take so much as to become a surfeit, they will loathe that sort of meat as long as they live. I know that nature itself, as corrupt, hath already an enmity to holiness, and I know that this enmity is not to be indulged in children at all; but withal I know that misrepresentations of religion, and imprudent education is the way to increase it, and that the enmity being in the heart, it is the change of the mind and love that is the overcoming of it, and not any such constraint as tendeth not to reconcile the mind by love. The whole skill of parents for the holy education of their children, doth consist in this, to make them conceive of holiness as the most amiable and desirable life; which is by representing it to them in words and practice, not only as most necessary, but also as most profitable, honourable, and delightful. "Her ways are ways of pleasantness, and all her paths are peace, &c."

Direct. ix. 'Speak often to them of the brutish baseness, and sinfulness of flesh-pleasing sensuality, and of the greater excellency of the pleasures of the mind; which consist in wisdom, and in doing good.' For your chiefest care must be to save them from flesh-pleasing; which is not only in general the sum of all iniquity whatsoever, but that which in special children are most prone to. For their flesh and sense is as quick as others; and they want not only faith, but clear reason to resist it: and so (besides their natural pravity) the custom of obeying sense (which is in strength) without reason (which is in infancy and almost useless) doth much increase this pernicious sin. And therefore still labour to imprint in their minds an odious conceit of a flesh-pleasing life; speak bitterly to them against gluttony, and drunkenness, and excess of sport; and let them often hear or read the parable of the glutton and Lazarus in the six-

' Prov. iii. 17.

teenth of Luke; and let them learn without book, Rom. viii. l. 5—9. 13. xiii. 13, 14. and oft repeat them.

Direct. x. 'To this end, and also for the health of their bodies, keep a strict guard upon their appetites (which they are not able to guard themselves): keep them as exactly as you can to the rules of reason, both in the quantity and quality of their food.' Yet tell them the reason of your restraint, or else they will secretly strive the more to break their bounds. Most parents that ever I knew, or had any good account of in that point, are guilty of the great hurt and danger of their children's health and souls, by pleasing and glutting them with meat and drink. If I should call them devils and murderers to their own children, they would think I spake too harshly; but I would not have them give so great occasion for it, as by destroying (as far as lieth in them) the souls and bodies of their children. They destroy their souls by accustoming them to gluttony, and to be ruled by their appetites; which all the teaching in the world will hardly ever after overcome, without the special grace of God. What is all the vice and villany in the world, but the pleasing of the desires of the flesh? And when they are habituated to this, they are rooted in their sin and misery. And they destroy their bodies, by suffering them to please their appetites, with raw fruits and other hurtful things; but especially by drowning and overwhelming nature by excess: and all this is through that beastly ignorance joined with self-conceitedness, which maketh them also overthrow themselves. They think that their appetite is the measure of their eating and drinking, and that if they drink but when they are thirsty (as some drunkards are continually); and eat but when they are hungry, it is no excess: and because they are not presently sick, or vomit it not up again, the beasts think it doth them no harm, but good. You shall hear them like mad people say, 'I warrant them, it will do them no harm to eat and drink when they have list, it will make them strong and healthy: I see not that those that are dieted so strictly are any healthier than others.' When as all this while they are burdening nature, and destroying digestion, and vitiating all the humours of the body, and turning them into a dunghill of phlegm and filth; which is the fuel that breedeth and feedeth almost all the diseases

that after seize upon them while they live; and usually bringeth them to an untimely end, (as I have more fully opened before, Part i. in the Directions against Gluttony). If therefore you love either the souls or bodies of your children, use them to temperance from their infancy, and let not their appetites or craving wills, but your own reason be the chooser and the measure of their diet. Use them to eat sparingly, and (so it moderately please their appetite, or be not such as nature loatheth) let it be rather of the coarser than the finer sort of diet; see it measured to them yourselves, and suffer no servant to give them more, nor to let them eat or drink between meals and out of season: and so you will help to overcome their sensual inclinations, and give reason the mastery of their lives; and you will under God, do as much as any one thing can do to help them to a healthful temper of body, which will be a very great mercy to them, and fit them for their duty all their lives.

Direct. xi. 'For sports and recreations, let them be such, and so much, as may be needful to their health and cheerfulness; but not so much as may carry away their minds from better things, and draw them from their books or other duties, nor such as may tempt them to gaming or covetousness.' Children must have convenient sport for the health of the body, and alacrity of the mind; such as well exerciseth their bodies is best, and not such as little stirreth them. Cards and dice, and such idle sports are every way most unfit, as tending to hurt both body and mind. Their time also must be limited them, that their play may not be their work; as soon as ever they have the use of any reason and speech, they should be taught some better things, and not left till they are five or six years of age, to do nothing, but get a custom of wasting all their time in play. Children are very early capable of learning something which may prepare them for more.

Direct. xii. 'Use all your wisdom and diligence to root out the sin of pride. And to that end, do not (as is usual with foolish parents, that) please them with making them fine, and then by telling them how fine they are; but use to commend humility and plainness to them, and speak disgracefully of pride and fineness, to breed an averseness to it in their minds.' Cause them to learn such texts of Scrip-

ture as speak of God's abhorring and resisting the proud, and of his loving and honouring the humble: when they see other children that are finely clothed, speak of it to them as their shame, that they may not desire to be like them. Speak against boasting, and every other way of pride which they are liable to: and yet give them the praise of all that is well, for that is but their due encouragement.

Direct. XIII. 'Speak to them disgracefully of the gallantry, and pomp, and riches of the world, and of the sin of selfishness and covetousness, and diligently watch against it, and all that may tempt them to it.' When they see great houses, and attendance, and gallantry, tell them that these are the devil's baits, to entice poor sinners to love this world, that they may lose their souls, and the world to come. Tell them how much heaven excelleth all this; and that the lovers of the world must never come thither, but the humble, and meek, and poor in spirit. Tell them of the rich glutton in Luke xvi. that was thus clothed in purple and silk, and fared deliciously every day; but when he came to hell, could not get a drop of water to cool his tongue, when Lazarus was in the joys of paradise. Do not as the wicked, that entice their children to worldliness and covetousness, by giving them money, and letting them game and play for money, and promising them to make them fine or rich, and speaking highly of all that are rich and great in the world; but tell them how much happier a poor believer is, and withdraw all that may tempt their minds to covetousness. Teach them how good it is to love their brethren as themselves, and to give them part of what they have, and praise them for it: and dispraise them when they are greedy to keep or heap up all to themselves. And all will be little enough to cure this pernicious sin. Teach them such texts as Psal. x. 3. "They bless the covetous whom the Lord abhorreth."

Direct. XIV. 'Narrowly watch their tongues, especially against lying, railing, ribbald talk, and taking the name of God in vain.' And pardon them many lighter faults about common matters, sooner than one such sin against God. Tell them of the odiousness of all these sins, and teach them such texts as most expressly condemn them; and never pass it by or make light of it, when you find them guilty.

Direct. xv. 'Keep them as much as may be from ill

company, especially of ungodly play-fellows.' It is one of the greatest dangers for the undoing of children in the world; especially when they are sent to common schools: for there are scarce any of those schools so good, but hath many rude, and ungodly, ill-taught children in it, that will speak profanely, and filthily, and make their ribbald and railing speeches a matter of boasting, besides fighting, and gaming, and scorning, and neglecting their lessons; and they will make a scorn of him that will not do as they, if not beat and abuse him. And there is such tinder in nature for these sparks to catch upon, that there are very few children, but when they hear others take God's name in vain, or sing wanton songs, or talk filthy words, or call one another by reproachful names, do quickly imitate them: and when you have watched over them at home as narrowly as you can, they are infected abroad with such beastly vices, as they are hardly ever after cured of. Therefore let those that are able, either educate their children most at home, or in private and well-ordered schools; and those that cannot do so, must be the more exceeding watchful over them, and charge them to associate with the best; and speak to them of the odiousness of these practices, and the wickedness of those that use them; and speak very disgracefully of such ungodly children: and when all is done, it is a great mercy of God, if they be not undone by the force of the contagion, notwithstanding all your antidotes. Those therefore that venture their children into the rudest schools and company, and after that to Rome, and other profane or Popish countries, to learn the fashions and customs of the world, upon pretence, that else they will be ignorant of the course of the world, and ill-bred, and not like others of their rank, may think of themselves and their own reasonings as well as they please: for my part, I had rather make a chimney-sweeper of my son (if I had any) than be guilty of doing so much, to sell or betray him to the devil.

Quest. 'But is it not lawful for a man to send his son to travel?'

Answ. Yes, in these cases: 1. In case he be a ripe, confirmed Christian, that is, not in danger of being perverted, but able to resist the enemies of the truth, and to preach the Gospel, or do good to others; and withal have sufficient

business to invite him. 2. Or if he go in the company of wise and godly persons, and such be his companions, and the probability of his gain be greater, than of his loss and danger. 3. Or if he go only into religious countries, among more wise and learned men than he converseth with at home, and have sufficient motives for his course. But to send young, raw, unsettled persons among Papists, and profane, licentious people (though perhaps some sober person be in company with them) and this only to see the countries and fashions of the world, is an action unbecoming any Christian that knoweth the pravity of human nature, and the mutability of young, unfurnished heads, and the subtlety of deceivers, and the contagiousness of sin and error, and the worth of a soul, and will not do as some conjurers or witches, even sell a soul to the devil, on condition he may see and know the fashions of the world; which alas, I can quickly know enough of to grieve my heart, without travelling so far to see them. If another country have more of Christ, and be nearer heaven, the invitation is great; but if it have more of sin and hell, I had rather know hell, and the suburbs of it too, by the map of the Word of God, than by going thither. And if such children return not the confirmed children of the devil, and prove not the calamity of their country and the church, let them thank special grace, and not their parents or themselves. They overvalue that vanity which they call breeding, who will hazard the substance, (even heavenly wisdom, holiness, and salvation,) to go so far for so vain a shadow.

Direct. xvi. 'Teach your children to know the preciousness of time, and suffer them not to misspend an hour.' Be often speaking to them how precious a thing time is, and how short man's life is, and how great his work, and how our endless life of joy or misery dependeth on this little time: speak odiously to them of the sin of those that play and idle away their time: and keep account of all their hours, and suffer them not to lose any by excess of sleep, or excess of play, or any other way; but engage them still in some employment that is worth their time.

Train up your children in a life of diligence and labour, and use them not to ease and idleness when they are young^g.

^g It was one of the Roman laws of the twelve tables, 'Filius arte carens, patris in-

Our wandering beggars, and too many of the gentry utterly undo their children by this means, especially the female sex. They are taught no calling, nor exercised in any employment, but only such as is meet for nothing but ornament and recreation at the best; and therefore should have but recreation hours, which is but a small proportion of their time. So that by the sin of their parents, they are betimes engaged in a life of idleness, which afterward it is wondrous hard for them to overcome; and they are taught to live, like swine or vermin, that live only to live, and do small good in the world by living: to rise, and dress, and adorn themselves, and take a walk, and so to dinner, and thence to cards or dice, or chat and idle talk, or some play, or visit, or recreation, and so to supper, and to chat again, and to bed, is the lamentable life of too many that have great obligations to God, and greater matters to do, if they were acquainted with them. And if they do but interpose a few hypocritical, heartless words of prayer, they think they have piously spent the day: yea, the health of many is utterly ruined, by such idle, fleshly education. So that disease doth disable them from any considerable motion or exercise, which is necessary to preserve their health. It would move one's heart with pity, to see how the houses of some of the higher sort are like hospitals; and education hath made, especially, the females like the lame, or sick, or bedrid; so that one part of the day that should be spent in some profitable employment, is spent in bed, and the rest in doing nothing, or worse than nothing; and most of their life is made miserable by diseases, so that if their legs be but used to carry them about, they are presently out of breath, and are a burden to themselves, and few of them live out little more than half their days. Whereas, poor creatures, if their own parents had not betrayed them into the sins of Sodom, pride, fulness of bread, and abundance of idleness, they might have been in health, and lived like honest Christian people, and their legs and arms might have served them for use, as well as for integrity and ornament.

Direct. xvii. 'Let necessary correction be used with curia, eidem vitæ necessaria ne præstato. Alioqui parentes nutrire cogitar.' 'A son that is taught no trade to live by, shall not be bound to keep his parents in want, but others shall.' Ezek. xvi. 49.

discretion, according to these following rules.' 1. Let it not be so seldom (if necessary) as to leave them fearless and so make it ineffectual; and let it not be so frequent as to discourage them, or breed in them a hatred of their parents. 2. Let it be different according to the different tempers of your children: some are so tender and timorous, and apt to be discouraged, that little or no correction may be best; and some are so hardened and obstinate, that it must be much and sharp correction that must keep them from dissoluteness and contempt. 3. Let it be more for sin against God (as lying, railing, filthy speaking, profaneness, &c.) than for faults about your worldly business. 4. Correct them not in passion, but stay till they perceive that you are calmed; for they will think else, that your anger rather than your reason is the cause. 5. Always shew them the tenderness of your love, and how unwilling you are to correct them, if they could be reformed any easier way; and convince them that you do it for their good. 6. Make them read those texts of Scripture which condemn their sin, and then those which command you to correct them. As for example, if lying be their sin, turn them first to Prov. xii. 22. "Lying lips are abomination to the Lord, but they that deal truly are his delight." And xiii. 5. "A righteous man hateth lying." John viii. 44. Ye are of your father the devil, —when he speaketh a lie, he speaketh of his own; for he is a liar, and the father of it." Rev. xxii. 15. "For without are dogs— and whosoever loveth and maketh a lie." And next turn him to Prov. xiii. 24. "He that spareth his rod, hateth his son; but he that loveth him, chasteneth him betimes." Prov. xxix. 15. The rod and reproof give wisdom; but a child left to himself bringeth his mother to shame." Prov. xxii. 15. "Foolishness is bound in the heart of a child; but the rod of correction shall drive it far from him." Prov. xxiii. 13, 14. "Withhold not correction from the child; for if thou beatest him with the rod, he shall not die: thou shalt beat him with the rod, and shalt deliver his soul from hell." Prov. xix. 18. "Chasten thy son while there is hope, and let not thy soul spare for his crying." Ask him whether he would have you by sparing him, to disobey God, and hate him, and destroy his soul. And when his

reason is convinced of the reasonableness of correcting him, it will be the more successful.

Direct. xviii. 'Let your own example teach your children that holiness, and heavenliness, and blamelessness of tongue and life, which you desire them to learn and practise.' The example of parents is most powerful with children, both for good and evil. If they see you live in the fear of God, it will do much to persuade them, that it is the most necessary and excellent course of life, and that they must do so too: and if they see you live a carnal, voluptuous and ungodly life, and hear you curse or swear, or talk filthily, or railingly, it will greatly embolden them to imitate you. If you speak never so well to them, they will sooner believe your bad lives, than your good words.

Direct. xix. 'Choose such a calling and course of life for your children, as tendeth most to the saving of their souls, and to their public usefulness for church or state.' Choose not a calling that is most liable to temptations and hindrances to their salvation, though it may make them rich: but a calling which alloweth them some leisure for the remembering the things of everlasting consequence, and fit opportunities to get good, and to do good. If you bind them apprentices, or servants, if it be possible, place them with men fearing God; and not with such as will harden them in their sin.

Direct. xx. 'When they are marriageable, and you find it needful, look out such for them as are suitable betimes.' When parents stay too long, and do not their duties in this, their children often choose for themselves to their own undoing: for they choose not by judgment, but blind affection.

Having thus told you the common duties of parents for their children, I should next have told you what specially belongeth to each parent; but to avoid prolixity, I shall only desire you to remember these two Directions. 1. That the mother who is still present with children when they are young, be very diligent in teaching them, and minding them of good things. When the fathers are abroad, the mothers have more frequent opportunities to instruct them, and be still speaking to them of that which is most necessary, and watching over them. This is the greatest service that most

women can do for God in the world : many a church that hath been blessed with a good minister, may thank the pious education of mothers ; and many a thousand souls in heaven may thank the holy care and diligence of mothers, as the first effectual means. Good women this way (by the good education of their children) are ordinarily great blessings both to church and state. (And so some understand 1 Tim. ii. 15. by "child-bearing," meaning bringing up children for God ; but I rather think it is by Mary's bearing Christ, the promised seed.)

2. By all means let children be taught to read, if you are never so poor, and whatever shift you make ; or else you deprive them of a singular help to their instruction and salvation. It is a thousand pities that a Bible should signify no more than a chip to a rational creature, as to their reading it themselves : and that so many excellent books as be in the world, should be as sealed, or insignificant to them.

But if God deny you children, and save you all this care and labour, repine not, but be thankful, believing it is best for you. Remember 'what a deal of duty, and pains, and heart's grief he hath freed you from, and how few speed well when parents have done their best. What a life of misery, children must here pass through, and how sad the fear of their sin and damnation would have been to you.

CHAPTER XI.

The special Duties of Children towards their Parents.

THOUGH precepts to children are not of so much force as to them of riper age, because of their natural incapacity, and their childish passions and pleasures which bear down their weak degree of reason ; yet somewhat is to be said to them, because that measure of reason which they have is to be exercised, and by exercise to be improved : and because even those of riper years, while they have parents, must know and do their duty to them ; and because God useth to bless even children as they perform their duties.

Direct. 1. 'Be sure that you dearly love your parents :'

delight to be in their company ; be not like those unnatural children, that love the company of their idle play-fellows, better than their parents, and had rather be abroad about their sports, than in their parents' sight. Remember that you have your being from them, and come out of their loins : remember what sorrow you have cost them, and what care they are at for your education and provision ; and remember how tenderly they have loved you, and what grief it will be to their hearts if you miscarry, and how much your happiness will make them glad : remember what love you owe them both by nature and in justice, for all their love to you, and all that they have done for you : they take your happiness or misery to be one of the greatest parts of the happiness or misery of their own lives. Deprive them not then of their happiness, by depriving yourselves of your own ; make not their lives miserable, by undoing yourselves. Though they chide you, and restrain you, and correct you, do not therefore abate your love to them. For this is their duty, which God requireth of them, and they do it for your good. It is a sign of a wicked child that loveth his parents the less, because they correct him, and will not let him have his own will. Yea, though your parents have many faults themselves, yet you must love them as your parents still.

Direct. 11. 'Honour your parents both in your thoughts, and speeches, and behaviour.' Think not dishonourably or contemptuously of them in your hearts. Speak not dishonourably, rudely, unreverently or saucily, either to them or of them. Behave not yourselves rudely and unreverently before them. Yea, though your parents be never so poor in the world, or weak of understanding, yea, though they were ungodly, you must honour them notwithstanding all this ; though you cannot honour them as rich, or wise, or godly, you must honour them as your parents. Remember that the fifth commandment hath a special promise of temporal blessing ; "Honour thy father and mother that thy days may be long in the land," &c. And consequently the dishonourers of parents have a special curse even in this life : and the justice of God is ordinarily seen in the execution of it ; the despisers and dishonourers of their parents seldom prosper in the world. There are five sorts of sinners that God useth to overtake with vengeance even in this life. 1. Perjured

persons and false witnesses. 2. Murderers. 3. Persecutors. 4. Sacrilegious persons. And 5. The abusers and dishonourers of their parents. Remember the curse on Ham, Gen. ix. 22. 25. It is a fearful thing to see and hear how some illbred, ungodly children will talk contemptuously and rudely to their parents, and wrangle and contend with them, and contradict them, and speak to them as if they were their equals: (and it is commonly long of the parents that breed them to it.) And at last they will grow even to abuse and vilify them. Read Prov. xxx. 17. "The eye that mocketh at his father, and despiseth to obey his mother, the ravens of the valley shall pick it out, and the young eagles shall eat it."

Direct. III. 'Obey your parents in all things (which God forbiddeth not).' Remember that as nature hath made you unfit to govern yourselves, so God in nature hath mercifully provided governors for you. Here I shall first tell you, what obedience is, and then tell you, why you must be thus obedient. I. To obey your parents is to do that which they command you, and forbear that which they forbid you, because it is their will you should do so. You must 1. Have in your minds a desire to please them, and be glad when you can please them, and sorry when you offend them; and then 2. You must not set your wit or your will against theirs, but readily obey their commands without unwillingness, murmuring, or disputing: though you think your own way is best, and your own desires are but reasonable, yet your own wit and will must be subjected unto theirs, or else how do you obey them? II. And for the reasons of your obedience, 1. Consider it is the will of God that it should be so, and he hath made them as his officers to govern you; and in disobeying them, you disobey him. Read Ephes. vi. 1—3. "Children obey your parents in the Lord; for this is right. Honour thy father and mother, (which is the first commandment with promise) that it may be well with thee, and thou mayst live long on the earth." Col. iii. 20. "Children obey your parents in all things, for this is well-pleasing in the Lord." Prov. xxiii. 22. "Hearken to thy father that begat thee, and despise not thy mother when she is old." Prov. xiii. 1. "A wise son heareth his father's instruction." Prov. i. 8, 9. "My son, hear the instruction of thy father, and

forsake not the law of thy mother ; for they shall be an ornament of grace unto thy head, and chains about thy neck."

2. Consider also, that your parents' government is necessary to your own good ; and it is a government of love : as your bodies would have perished, if your parents or some others had not taken care for you, when you could not help yourselves ; so your minds would be untaught and ignorant, even like to brutes, if you had not others to teach and govern you. Nature teacheth the chickens to follow the hen, and all things when they are young, to be led and guided by their dams, or else what would become of them ? 3. Consider also, that they must be accountable to God for you ; and if they leave you to yourselves, it may be their destruction as well as yours, as the sad example of Eli telleth you. Rebel not therefore against those that God by nature and Scripture hath set over you ; though the fifth commandment require obedience to princes, and masters, and pastors, and other superiors, yet it nameth your father and mother only, because they are the first of all your governors, to whom by nature you are most obliged.

But perhaps you will say, that though little children must be ruled by their parents, yet you are grown up to riper age, and are wise enough to rule yourselves. I answer, God doth not think so ; or else he would not have set governors over you. And are you wiser than he ? It is but few in the world that are wise enough to rule themselves ; else God would not have set princes, and magistrates, and pastors, and teachers over them, as he hath done. The servants of the family are as old as you, and yet are unfit to be the rulers of themselves. God loveth you better than to leave you masterless, as knowing that youth is rash and unexperienced.

Quest. ' But how long are children under the command and government of their parents ?'

Answ. There are several acts and degrees of parents' government, according to the several ends and uses of it. Some acts of their government are but to teach you to go and speak, and some to teach you your labour and calling, and some to teach you good manners, and the fear of God, or the knowledge of the Scriptures, and some are to settle you in such a course of living, in which you shall need their

nearer oversight no more. When any one of these ends are fully attained, and you have all that your parents' government can help you to, then you are past that part of their government. But still you owe them, not only love, and honour, and reverence; but obedience also in all things in which they are still appointed for your help and guidance: even when you are married from them, though you have a propriety in your own estates, and they have not so strict a charge of you as before; yet if they command you your duty to God or them, you are still obliged to obey them.

Direct. iv. 'Be contented with your parents' provision for you, and disposal of you.' Do not rebelliously murmur against them, and complain of their usage of you; much less take any thing against their wills. It is the part of a fleshly rebel, and not of an obedient child, to be discontent and murmur because they fare not better, or because they are kept from sports and play, or because they have not better clothes, or because they have not money allowed them, to spend or use at their own discretion. Are not you under government? and the government of parents, and not of enemies? Are your lusts and pleasures fitter to govern you, than your parents' discretion? Be thankful for what you have, and remember that you deserve it not, but have it freely: it is your pride or your fleshly sensuality that maketh you thus to murmur, and not any wisdom or virtue that is in you. Get down that pride and fleshly mind, and then you will not be so eager to have your wills. What if your parents did deal too hardly with you, in your food, or raiment, or expences? What harm doth it do you? Nothing but a selfish, sensual mind would make so great a matter of it. It is a hundred times more dangerous to your souls and bodies to be bred too high, and fed too full and daintily, than to be bred too low, and fed too hardly. One tendeth to pride, and gluttony, and wantonness, and the overthrow of health and life; and the other tendeth to a humble, mortified, self-denying life, and to the health and soundness of the body. Remember how the earth opened, and swallowed all those rebellious murmurers that grudged against Moses and Aaron, Num. xvi.; read it, and apply it to your case: and remember the story of rebellious Absalom; and the folly of the prodigal, Luke xv.; and desire not to be at your

own dispose ; nor be eager to have the vain desires of your hearts fulfilled. While you contentedly submit to your parents, you are in God's way, and may expect his blessing ; but when you will needs be carvers for yourselves, you may expect the punishment of rebels.

Direct. v. 'Humble yourselves and submit to any labour that your parents shall appoint you to.' Take heed as you love your souls, lest either a proud heart make you murmur and say, 'This work is too low and base a drudgery for me ;' or lest a lazy mind and body make you say, 'This work is too hard and toilsome for me ;' or else a foolish, playful mind do make you weary of your book or labour, that you may be at your sports, and say, 'This is too tedious for me.' It is little or no hurt that is like to befall you by your labour and diligence ; but it is a dangerous thing to get a habit or custom of idleness and voluptuousness in your youth.

Direct. vi. 'Be willing and thankful to be instructed by your parents, or any of your teachers, but especially about the fear of God, and the matters of your salvation.' These are the matters that you are born and live for ; these are the things that your parents have first in charge to teach you. Without knowledge and holiness all the riches and honours of the world are nothing worth : and all your pleasures will but undo you ^a. O what a comfort is it to understanding parents to see their children willing to learn, and to love the Word of God, and lay it up in their hearts, and talk of it, and obey it, and prepare betime for everlasting life ! If such children die before their parents, how joyfully may they part with them as into the arms of Christ, who hath said, "That of such is the kingdom of heaven ^b." And if the parents die first, how joyfully may they leave behind them a holy seed, that is like to serve God in their generation, and to follow them to heaven, and live with them for ever. But, whether they live or die, what a heart-breaking to the parents are ungodly children, that love not the Word and way of God, and love not to be taught or restrained from their own licentious courses.

Direct. vii. 'Patiently submit to the correction which your parents lay upon you.' Consider, that God hath com-

^a Read Mr. T. White's little book for little children. Mark ix. 36. x. 14. 16.

^b Matt. xix. 14.

manded them to do it, and that to save your souls from hell; and that they hate you, if they correct you not when there is cause, and that they must not spare for your crying. It is not their delight, but for your own necessity. Avoid the fault, and you may escape the correction. How much rather had your parents see you obedient, than hear you cry. It is not long of them, but of yourselves, that you are corrected. Be angry with yourselves, and not with them. It is a wicked child, that instead of being better by correction, will hate his parents for it, and so grow worse. Correction is a means of God's own appointment; and therefore go to God on your knees in prayer, and entreat him to bless and sanctify it to you, that it may do you good.

Direct. viii. 'Choose not your own company, but use such company as by your parents is appointed you.' Bad company is the first undoing of a child. When for the love of sport you choose such play-fellows as are idle, and licentious, and disobedient, and will teach you to curse, and swear, and lie, and talk filthily, and draw you from your book or duty; this is the devil's highway to hell. Your parents are fittest to choose your company.

Direct. ix. 'Choose not your own calling or trade of life, without the choice or consent of your parents.' You may tell them what you are most inclined to, but it belongeth more to them than to you to make the choice: and it is your part to bring your wills to theirs. Unless your parents choose a calling for you that is unlawful; and then you may (with humble submissiveness) refuse it. But if it be only inconvenient, you have liberty afterward to change it for a better, if you can, when you are from under their dispose and government.

Direct. x. 'Marry not without your parents' consent.' Nay, if it may be, let their choice determine first of the person, and not your own: unexperienced youth doth choose by fancy and passion, when your experienced parents will choose by judgment. But if they would force you to join yourselves to such as are ungodly, and like to make your lives either sinful or miserable, you may humbly refuse them. But you must remain unmarried, while by the use of right means you can live in chastity, till your parents are in a better mind. But if indeed you have a flat necessity of

* Prov. xiii. 24. xxii. 15. xxix. 15. xxiii. 13, 14. xix. 18.

marrying, and your parents will consent to none but one of a false religion, or one that is utterly unfit for you; in such a case they forfeit their authority in that point, which is given them for your edification, and not for your destruction; and then you should advise with other friends that are more wise and faithful: but if you suffer your fond affections to contradict your parents' wills, and pretend a necessity (that you cannot change your affections) as if your folly were uncurable: this is but to enter sinfully into that state of life, which should have been sanctified to God, that he might have blessed it to you.

Direct. XI. 'If your parents be in want, it is your duty to relieve them according to your ability; yea, and wholly to maintain them, if there be need.' For it is not possible by all that you can do, that ever you can be on even terms with them; or ever requite them for what you have received of them. It is base inhumanity, when parents come to poverty, for children to put them off with some short allowance, and to make them live almost like their servants, when you have riches and plenty for yourselves. Your parents should still be maintained by you as your superiors, and not as your inferiors. See that they fare as well as yourselves, yea, though you got not your riches by their means, yet even for your being, you are their debtors for more than that.

Direct. XII. 'Imitate your parents in all that is good, both when they are living, and when they are dead.' If they were lovers of God, and of his Word and service, and of those that fear him, let their example provoke you, and let the love that you have to them, engage you in this imitation. A wicked child of godly parents is one of the most miserable wretches in the world. With what horror do I look on such a person! How near is such a wretch to hell! When father or mother were eminent for godliness, and daily instructed them in the matters of their salvation, and prayed with them, and warned them, and prayed for them, and after all this the children shall prove covetous, or drunkards, or whoremongers, or profane, and enemies to the servants of God, and deride or neglect the way of their religious parents, it would make one tremble to look such wretches in the face. For though yet there is some hope of them, alas, it is so little, that they are next to desperate;

when they are hardened under the most excellent means, and the light hath blinded them, and their acquaintance with the ways of God hath but turned their hearts more against them, what means is left to do good to such resisters of the grace of God as these? The likeliest is some heavy, dreadful judgment. O what a woeful day will it be to them, when all the prayers, and tears, and teachings, and good examples of their religious parents shall witness against them! How will they be confounded before the Lord! And how sad a thought is it to the heart of holy, diligent parents, to think that all their prayers and pains must witness against their graceless children, and sink them deeper into hell! And yet alas, how many such woeful spectacles are there before our eyes! and how deeply doth the church of God suffer by the malice and wickedness of the children of those parents that taught them better, and walked before them in a holy, exemplary life! But if parents be ignorant, superstitious, idolatrous, popish, or profane, their children are forward enough to imitate them. They can say, Our forefathers were of this mind; and we hope they are saved, and we will rather imitate them, than such innovating reformers as you. As they said to Jeremy, "As for the word that thou hast spoken to us in the name of the Lord, we will not hearken to thee. But we will—burn incense to the queen of heaven—as we have done, we and our fathers, our kings, and our princes in the cities of Judah, and in the streets of Jerusalem; for then we had plenty of victuals, and were well, and saw no evil: but since we left off to burn incense to the queen of heaven,—we have wanted all things, and have been consumed by the sword and by the famine^d." Thus they walk "after the imagination of their hearts, and after Baalim (the false worship) which their fathers taught them^e." "And they forget God's name as their fathers did forget it^f." "They and their fathers have transgressed to this day^g." Yea, "They harden their necks, and do worse than their fathers^h." Thus in error and sin they can imitate their forefathers, when they should rather remember, that it cost Christ his blood "to redeem men from their vain conver-

^d Jer. xlv. 16—18.^e Jer. xv. 14.^f Jer. xxiii. 27.^g Ezek. ii. 3.^h Jer. vii. 26.

sation received by tradition from their fathers." And they should penitently confess, as Dan. ix. 8. "O Lord, to us belongeth confusion of face, to our kings, to our princes, and to our fathers, because we have sinned against thee," Verse 16. And as Psal. cvi. 6. "We have sinned with our fathers, &c." Saith God: "Behold your fathers have forsaken me—and have not kept my law; and ye have done worse than your fathers: therefore I will cast you outⁱ, &c." "Have ye forgotten the wickedness of your fathers, and the wickedness of the kings of Judah, and your own wickedness? They are not humbled even unto this day^k." "Be not as your fathers, to whom the former prophets have cried, saying, Turn ye now from your evil ways, but they did not hear^l." "Even from the days of your fathers ye are gone away from mine ordinances, and have not kept them. Return unto me, and I will return unto you^m." "Walk ye not in the statutes of your fathersⁿ." "Follow not your fathers in their sin and error, but follow them where they follow Christ^o."

CHAPTER XII.

The special Duties of Children and Youth towards God.

THOUGH I put your duty to your parents first, because it is first learned, yet your duty to God immediately is your greatest and most necessary duty: learn these following precepts well.

Direct. 1. 'Learn to understand the covenant and vow which in your baptism you made with God the Father, the Son, and the Holy Ghost, your Creator, Redeemer, and Regenerator: and when you well understand it, renew that covenant with God in your own persons, and absolutely deliver up yourselves to God, as your Creator, Redeemer, and Sanctifier, your Owner, your Ruler, and your Father and felicity.' Baptism is not an idle ceremony, but the solemn entering into covenant with God, in which you receive the

ⁱ Jer. xvi. 11—13.

^k Jer. xlv. 9, 10.

^l Zech. i. 4.

^m Mal. iii. 7.

ⁿ Ezek. xx. 18. So Ver. 27. 30. 36.

^o 1 Cor. xi. 1.

greatest mercies, and bind yourselves to the greatest duties. It is but entering into that way which you must walk in all your lives, and avowing that to God which you must be still performing. And though your parents had authority to promise for you, it is you that must perform it; for it was you that they obliged. If you ask by what authority they obliged you in covenant to God, I answer, by the authority which God had given them in nature, and in Scripture; as they oblige you to be subjects of the king, or as they enter your names into any covenant, by lease or other contract which is for your benefit; and they do it for good, that you may have part in the blessings of the covenant: and if you grudge at it, and refuse your own consent when you come to age, you lose the benefits. If you think they did you wrong, you may be out of covenant when you will; if you will renounce the kingdom of heaven. But it is much wiser to be thankful to God, that your parents were the means of so great a blessing to you, and to do that again more expressly by yourselves which they did for you; and openly with thankfulness to own the covenant in which you are engaged, and live in the performance and in the comforts of it all your days.

Direct. 11. 'Remember that you are entering into the way to everlasting life, and not into a place of happiness or continuance. Presently therefore set your hearts on heaven, and make it the design of all your lives, to live in heaven with Christ for ever.' O happy you, if God betimes will thoroughly teach you, to know what it is that must make you happy; and if at your first setting out, your end be right, and your faces be heavenward! Remember that as soon as you begin to live, you are hasting towards the end of your lives; even as a candle as soon as it beginneth to burn, and the hour-glass as soon as it is turned, is wasting, and hasting to its end: so as soon as you begin to live, your lives are in a consumption, and posting towards your final hour. As a runner, as soon as he beginneth his race, is hasting to the end of it; so are your lives even in your youngest time. It is another kind of life that you must live for ever, than this trifling, pitiful, fleshly life. Prepare therefore speedily for that which God sent you hither to prepare for. O happy you, if you begin betime, and go on

with cheerful resolution to the end! It is blessed wisdom to be wise betime, and to know the worth of time in childhood, before any of it be wasted and lost upon the fooleries of the world. Then you may grow wise indeed, and be treasuring up understanding, and growing up in sweet acquaintance with the Lord, when others are going backwards, and daily making work for sad repentance or final desperation. "Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, (of all things here below) I have no pleasure in them."

Direct. III. 'Remember that you have corrupted natures to be cured, and that Christ is the physician that must cure them, and the Spirit of Christ must dwell within you, and make you holy, and give you a new heart and nature, which shall love God and heaven above all the honour and pleasures of the world: rest not therefore till you find that you are born anew, and that the Holy Ghost hath made you holy, and quickened your hearts with the love of God, and of your dear Redeemer^a.' The old nature loveth the things of this world, and the pleasures of this flesh; but the new nature loveth the Lord that made you, and redeemed and renewed you, and the endless joys of the world to come, and that holy life which is the way thereto.

Direct. IV. 'Take heed of loving the pleasures of the flesh, in overmuch eating, or drinking, or play.' Set not your hearts upon your belly or your sport; let your meat, and sleep, and play be moderate. Meddle not with cards or dice, or any bewitching or riotous sports: play not for money, lest it stir up covetous desires, and tempt you to be over-eager in it, and to lie, and wrangle, and fall out with others. Use neither food or sports which are not for your health; a greedy appetite enticeth children to devour raw fruits, and to rob their neighbours' orchards, and at once to undo both soul and body. And an excessive love of play, doth cause them to run among bad companions, and lose their time, and destroy the love of their books, and their duty, and their parents themselves, and all that is good. You must eat, and sleep, and play for health, and not for useless, hurtful pleasure.

^a 2 Cor. v. 17. Rom. viii. 9. 13. John iii. 3. 5, 6.

Direct. v. 'Subdue your own wills and desires to the will of God and your superiors, and be not eagerly set upon any thing, which God or your parents do deny you.' Be not like those self-willed, fleshly children, that are importunate for any thing which their fancy or appetite would have, and cry or are discontent if they have it not. Say not that I must have this or that, but be contented with any thing which is the will of God and your superiors. It is the greatest misery and danger in the world, to have all your own wills, and to be given up to your hearts' desire.

Direct. vi. 'Take heed of a custom of foolish, filthy, railing, lying, or any other sinful words.' You think it is a small matter, but God thinketh not so; it is not a jesting matter to sin against the God that made you: it is fools that make a sport with sin^b. One lie, one curse, one oath, one ribbald, or railing, or deriding word, is worse than all the pain that ever your flesh endured.

Direct. vii. 'Take heed of such company and play-fellows, as would entice and tempt you to any of these sins, and choose such company as will help you in the fear of God.' And if others mock at you, care no more for it, than for the shaking of a leaf, or the barking of a dog. Take heed of lewd and wicked company, as ever you care for the saving of your souls. If you hear them rail, or lie, or swear, or talk filthily, be not ashamed to tell them, that God forbiddeth you to keep company with such as they^c.

Direct. viii. 'Take heed of pride and covetousness.' Desire not to be fine, nor to get all to yourselves; but be humble, and meek, and love one another, and be as glad that others are pleased as yourselves.

Direct. ix. 'Love the Word of God, and all good books which would make you wiser and better; and read not play-books, nor tale-books, nor love-books, nor any idle stories.' When idle children are at play and fooleries, let it be your pleasure to read and learn the mysteries of your salvation.

Direct. x. 'Remember that you keep holy the Lord's day.' Spend not any of it in play or idleness: reverence the ministers of Christ, and mark what they teach you, and remember it as a message from God about the saving of your

^b Prov. xiv. 9. x. 23. xxvi. 19. ^c Psal. cxix. 63. Prov. xiii. 20. xviii. 7. 1 Cor. v. 12. Ephes. v. 11.

souls. Ask your parents when you come home, to help your understandings and memories in any thing which you understood not or forgot. Love all the holy exercises of the Lord's day, and let them be more pleasant to you than your meat or play.

Direct. XI. 'Be as careful to practise all, as to hear and read it.' Remember all is but to make you holy, to love God, and obey him: take heed of sinning against your knowledge, and against the warnings that are given you.

Direct. XII. 'When you grow up, by the direction of your parents choose such a trade or calling, as alloweth you the greatest helps for heaven, and hath the fewest hindrances, and in which you may be most serviceable to God before you die.' If you will but practise these few Directions (which your own hearts must say, have no harm in any of them) what happy persons will you be for ever.

CHAPTER XIII.

The Duties of Servants to their Masters.

If servants would have comfortable lives, they must approve themselves and their service unto God, because from him they must have their comforts; which may be done by following these Directions.

Direct. I. 'Reverence the providence of God which calleth you to a servant's life, and murmur not at your labour, or your low condition; but know your mercies, and be thankful for them.' Though perhaps you have more labour than your masters, yet, have you not less care than they? Most servants may have quieter lives, if it were not for their unthankful, discontented hearts. You are not troubled with the care of providing your landlord's rent, or meat, and drink, and wages for your servants, nor with the wants and desires of wives and children, nor with the faults and naughtiness of such as you must use or trust; nor with the losses and crosses which your masters are liable to. Be